

The Converted Catholic

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"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.—John 4: 24.

A few instances would help our readers to better understand what we have said in our last issue as to the "minister with intention."

Let us take, for example, the case of the bishop who ordained me and whose spiritual director I was for over eighteen months. He was one of the best of the prelates of the Roman Church I have ever known, and I take pleasure in paying this tribute to his memory. In him was demonstrated in a wonderful manner the effect of the Roman Catholic faith upon a human soul of the finest type. A mystic, with the most exalted ideal of perfection, scrupulous in the extreme, full of tenderness, yet so imbued with fanaticism, that had he lived in the times of the Spanish Inquisition he would have condemned a heretic to the stake without tremor or hesitation.

During all the time I was his spiritual director he was never guilty of "mortal sin," and yet he had not a moment of peace or rest. He used often to say to me, "I envy no one so much as people who can laugh!" His scruples were always on the subject of "intention." Before saying Mass or administering other sacraments he would weep and tremble because of his doubts as to the purity of his conscience and the proper intention such solemn acts required, and afterward it would be even worse because he feared that he had not put all his mind and heart into the act. Many times when I was not at hand to confess him he would not dare to say Mass, and many times after receiving my absolution and beginning the Mass when he came

to consecrate some doubt would trouble him, and he would call me to the altar, where I would go only to reassure him and insist upon his proceeding, that scandal might be avoided. As he was so submissive to my judgment, I usually succeeded in calming his scruples when they concerned his own conscience and intention; but there were times when neither advice nor command was of any avail, and these were when his mind reverted to the bishop who consecrated him. It must be said in justification of this scruple that the bishop referred to was one of the worst men who ever bore that title. He lived a scandalous life and died with a blasphemy on his lips, and the three priests with whom he was playing cards at the moment of his death were so horrified that they forgot to give him the "conditional absolution" required of every priest in the presence of a dying man, so, of course, he was believed to have gone straight to perdition.

My bishop was so exercised by doubts as to this man's intention when he consecrated him that he even went so far as to consult the authorities at Rome about it, suggesting a secret reconsecration. He received a terrible rebuke from Rome for entertaining such thoughts. But the evasive reasons given him to quiet his doubts produced only temporary peace of mind.

It is said "*Roma locuta, causa finita*," therefore he was obliged to submit in this matter, however reluctantly; but there arose another question concerning which he would not be silenced. A priest whom he had adopted and trained from childhood had been ordained by the same bad bishop, therefore there was the same doubt as to the validity of his orders.

My bishop begged me to go to the former secretary of the bishop under suspicion to investigate the matter. This priest had been retired to a small country parish on account of the bad reputation which clung to him in company with all those who had surrounded his former chief. I started on my errand with the assured hope that the answer I should bring back would satisfy my bishop.

In order not to reveal my purpose I made an excuse of going to visit the Society of the Daughters of Mary in the parish of the former secretary, and so stayed a few days with him. My friendliness gave him confidence and led him on to talk freely

to me. I was younger than he, therefore courtesy, as well as my purpose of drawing him out, kept me from expressing the horror I felt when he said he did not believe in the sacraments. Finally I got up courage to ask him whether he thought his bishop had "intention" when he ordained priests. He gave a great laugh and answered, "No, indeed; he was too big for that! Why, I remember whenever there was to be an ordination he would always ask me: 'Well, how many candidates for the *asshood* have we to license?' and afterward he would say, 'I have licensed so many asses to bray.'"

Imagine my chagrin at being obliged to confirm my poor bishop in his doubts! Before I started back with my answer some infants were brought to the priest for baptism. He asked me to baptise them, saying: "They'll be the only babies that have been made Christians since I have had charge of this parish. I never have had the intention of baptising anybody." I could not refrain from exclaiming: "Then why, in the name of all that is holy, are you a priest?"

"Oh," he said, "unfortunately my father did not teach me a trade whereby I might have earned an honest living! No; he made me a priest, and a priest I must remain, whether I believe in it all or not. One must live; and after all the people love to be deceived."

After my bishop had received my unfavorable report he could not rest until he had obtained from Rome permission to reordain his protégé. But my readers must not think that this was an easy matter. He was obliged to write letter after letter to Rome, and it was only his persistence which finally obtained consent on condition that absolute secrecy he observed. His mind was at rest at last with regard to this one priest; but what about all the other priests and deacons ordained by the bad bishop, who were officiating without valid orders all over the diocese? What about the sacraments administered by them—the baptisms, absolutions and masses? How many souls must have been shut out of purgatory and sent to hell because of the nullity of all their religious acts! Horrible for a devout Catholic to consider! Yet it is a perfectly logical consequence of this doctrine of "intention" of the Church.

Later, Cardinal Vives spoke to me most contemptuously of my bishop and his stupid ignorance and persistence in troubling Rome so much over such a scruple. The permission, he said, had only been given to silence him. "Imagine," he added, "if we should all be like your bishop we couldn't be sure of anything; even the pope himself cannot be sure that he was ever truly baptised!" "Father," I said, "would it not be better to change this doctrine? The number of priests without intention I have come across is so great that it is terrible to think of."

He looked at me in amazement and said: "Never admit such a thought! It is heretical, schismatical! The Church never changes. You are young, and you must understand that if you wish for success in your career you must obey the Church implicitly. Do not forget that the Holy Father is the living Christ on earth. If he opens, no man shuts, and if he shuts, no man opens. For the acts of the pope God is responsible, and God cannot permit his representative to make a mistake."

This did not fail to surprise me, though I did not dare to express my surprise. Such a doctrine is, in fact, opposed to that of the Church, which teaches that the pope has not the power to make good the lack of intention on the part of a priest or bishop. All catechisms and theologies teach that notwithstanding the good faith of the person who confesses or receives baptism these sacraments, as well as the mass, are null without the intention of the priest, and such persons are bound to perdition; from which no power of the Church, or even the pope himself, can save them. The only comfort given is, that, in case the person has confessed with good intention, fulfilling all the requirements of the Church as far as concerns himself, it is believed that God may perform a miracle at the moment of death, either by granting the soul a perfect act of contrition, or by sending a sainted priest from heaven to give absolution, as it is related has often happened!

Compare these doctrines with the teachings of Jesus, who taught His disciples to lift up their eyes in fearless confidence to a loving Father, whose Spirit should ever dwell in them, setting them free from all bonds but those of His love that they might worship Him in spirit and in truth!

"GOD IS DEAD"

BY H. STRACHAN.

To-day is Good Friday, and in common with all the other towns of the Republica, and of the Continent, Tandil is celebrating the occasion. Last night in the capital (Buenos Ayres) the archbishop washed the feet of some twelve old men brought to the cathedral from the almshouse for the purpose—with their feet however, well washed beforehand.

This morning in Tandil there is a seeming note of gloom everywhere. Work has ceased for the day. A silence almost sepulchral reigns supreme. The shops are all closed and the streets almost deserted save for the few "devout" souls, who, dressed in black, wend their sorrowful way to the church, whose muffled bells have even joined in the common gloom, refusing to ring out their wonted call to worship. From the municipal buildings, the National Bank and other public edifices the flags are to be seen flying half mast. The country, too, joins hands with the town in this common note of mourning, as indicated by the bunches of crape suspended here and there from the doors and windows of the more devout. Altogether the marks of gloom and mourning would strike the newcomer with the chill of some dreadful happening. And were he to inquire the reason, as we have done, he would receive for answer the startling reply, "God is dead." At once would arise the query which we formulate to an old woman of seventy: "But surely you don't mean that God is really dead. All this is merely done with a view to commemorate the death of Christ, is it not?" "Ah, no! God is really dead, and won't rise again until the bells toll and the fireworks go off," is the amazing reply. Of course, this must not be taken to represent the common belief on the matter. That adheres rather to the symbolism of the ceremony. Nevertheless this old lady represents a class—and that by no means a small one—of the simpler and perhaps more devout, to whom the whole proceedings of Easter Week have become grossly materialized, and are therefore just as vividly realistic as were to us some of the play scenes we witnessed as children.

But it is afternoon now, and the silence and gloom of the morning have given place to a bustle and stir, which, if somewhat subdued, yet indicate that something unusual, something

solemn is about to take place. To witness that "something" we make our way to the plaza, toward which groups from all parts of the town are seen converging. For what purpose have they come together? What is that "something" they have come to see? Can you not guess? Why, it is the funeral procession of a dead god.

Arrived, then, at the plaza, we take up our stand among one of the many groups of men and youths who have taken possession of the chief points of vantage on the procession route. Ere long the cry is passed, "¡aquí viene" (here it comes), and directing our gaze to the church, which faces on to the plaza, we see the procession emerging slowly from its doors. It is headed by three bareheaded boys, dressed in black gowns, partly covered with a short white surplice. Each bears aloft a long staff, and together they immediately precede a chanting priest dressed after a similar fashion. On either side form into line, constituting a bodyguard, the boys who attend "la doctrina," as also a few of those denominated "de la primera comunión," i. e., who have been confirmed. Then comes into view another priest dressed like the first, but wearing a black skull-cap, which accentuates still more the coarse, repulsive features of the wearer. And this is the man who is chosen to precede the image of the Virgin, which now emerges, borne on the shoulders of four. She, too, is dressed in mourning to-day, and has for a bodyguard on either side, first the girls from the orphan school, dressed in white, who are followed in turn by a number of elderly women dressed in black, wearing scarlet sashes and badges, emblems of the religious order to which they belong. Then follow on a few—but only a few—young ladies, who thus complete the bodyguard of the Virgin. It is scarcely to be wondered at that so few "señoritas" have turned out to-day. This is only "la fiesta" of the dead Christ, and for that one must be dressed somewhat sombrely. Now, had it only been "la fiesta de la Virgen" what a difference we should have seen! Then we should have had scores and scores of girls and young women—ten, in fact, for each one we have to-day—all powdered and painted and prettily dressed, turned out to do homage to "the mother of God." And then there would have been another consideration—by no means to be lightly despised—one would have

been able to show off to advantage one's figure, features and dress, and just think what that means with such an imposing group of male admirers as are to be seen stationed near the Bank corner yonder. But as I say, this is only the procession of the dead Christ, and moreover one must dress humbly for that. But even among the few who have turned out to-day are to be seen some who, as the procession draws near to the group of "eligibles," raise their hands to the plaited hair, or cast a last scrutinizing gaze upon their dress, to find out if all is in good array ere coming into full view. Now their admirers are in sight. Friendly glances, smiles and nods are exchanged and they pass on, not, however, before one or two have managed to steal a last surreptitious glance behind. After all it was worth while coming out into the procession—even of the dead Christ—is the uppermost thought in the minds of some, if one may judge from the pleased looks which have overspread their features.

But now draws near the central object of the procession, or rather what should have been so, had it not been for that distracting image of the Virgin, which grouped around itself, what, to the men at least, were the most attractive features of the whole show. Some ten yards in front stalks bareheaded the special preacher, who has come down from Buenos Ayres to make a display of his oratorical gifts. This preaching bout is one of the three or four solitary occasions during the year when sermons will be heard within the church walls, and even then for the sake of oratorical display, when not for the kindling of fresh devotion to the Virgin, or the more lucrative task of painting with vivid reality the heart-rending sufferings of the departed dead, who, enveloped in the all-encircling flames of purgatory, are shrieking out, in the midst of untold agonies, to their loved ones left behind not to forget them, but to come speedily to their relief by paying for the necessary "misas y funerals" whereby their escape from the place of torment will be accelerated—sermons, these latter, which, needless to say, never fail to produce the desired result.

But to return to our procession. Immediately in front of the coffin stalks the vicar in lordly majesty, dressed in all the insignia of office. To-day, however, we refuse to be impressed by his

lordly mien. Our gaze is rather directed to that glass coffin behind, borne along to the sound of the funeral strains of the band, which brings up the rear. The glass sides and top enable one to view clearly the ghastly image of the dead Christ within. As one gazes on the blood-besprinkled features of the great wax figure a chill of horror thrills one through and through—horror and repugnance at the blasphemous mockery of the whole parade. Round the plaza it wends its sorrowful way, always to the sound of the funeral dirge, and as each successive group of sight-seers is reached, the men, with very few exceptions, remove their hats, and one is confronted with what from a distance might be mistaken for groups of bareheaded worshipers in reverent mien paying worshipful homage to the symbols of their faith. But then we are not at a distance, and hence not likely to be deceived by appearances. Rather does our position in the centre of the largest group enable us to see and hear all that is taking place. And what do we see and hear? The hats have indeed been removed, but the action was a mechanical one—the outcome of long-standing custom. And as to reverence! well, it may exist in a few isolated cases. But as to those among whom we stand, their eyes follow, not the coffin, save for a cursory glance, but rather those young ladies who marched before, and with whom such winning smiles had been exchanged. And the conversation! well, the least said the better. To listen to such would lead one to suppose that God were really dead—that henceforth one might give free scope to all the vile and loathsome thoughts which find lodgment in the human heart. And even there in that group of men surrounding the bandsmen, and who form the rearguard of our procession, we find some three or four without sufficient reverence or self-control as would enabled them to finish the hour's parade, but must even now apply themselves to pipe, cigar or cigarette.

And thus moves around—the bloated priest—the waxen doll—the smirking sirens—the windy orator—the pompous vicar—the ghastly coffin—the smoking mourners, to the sound of fife and drum, and once again an idolatrous Church opens her deadly maw to receive them all — just as they are, and to keep them all—just as they are, including the Christ she has buried to-day—fit emblem of her constant toil.

And there on the high altar of what ought to be God's house of prayer, the devil sits rubbing his hands with glee, receiving and congratulating those thousand unseen minions of his, who have so successfully played their parts in the blasphemous and loathsome spectacle of the afternoon.

Their task for the day, however, is not yet quite finished, for theirs it is to lead forth some of those men who, by carrying the Virgin or the dead Christ, or by their presence in the procession, have thereby accumulated, to their own minds at least, certain merits which are well deserving of the abundant "refreshment" which awaits them in the now opened bars, already thronged with the "reverent" sightseers. To-night some few of those, including the image carriers, will themselves require to be carried home. And this is only one of the thousands of towns and cities in Roman Catholic South America which have witnessed similar or worse scenes to-day.

And yet, in spite of that, England is opening wide her arms to receive her "sister Church." Because of this the Edinburgh Conference refuses to acknowledge as missionaries those who are seeking to turn the hearts of the people away from such blasphemous and idolatrous practises to the worship of the living and true God, and to Jesus Christ whom He has sent.

May God indeed open the eyes of the blind is our sincere and earnest prayer.—South America.

Another Priest Converted

Another priest crosses the boundary line; or leaves Rome and passes to the Gospel. This priest is well known in Porto Rico. Father Celada has left the Roman Catholic Church and joined the Methodist Church in Buenos Ayres, Argentine Republic. This man used to be priest in Aibonito, P. R., when Brother Penzotti was in charge of our mission there, and he used to oppose our work greatly. After he was converted in Buenos Ayres he went to visit Brother Penzotti's father, who is in charge of the interests of the American Bible Society there, and asked him about his son in Porto Rico. We hope this man will now, with the light of the Gospel, be a great power for the extension of God's Kingdom, for he is a man of ability and a very fine speaker.—El Defensor Cristiano.

LETTER TO CARDINAL GIBBONS

XXI.

My dear Cardinal:

That the eyes of the people of the United States are being opened there is no doubt; and that the influence of the Roman Church is gradually becoming more and more limited to those in power, who seek it for selfish ends, it would not take me long to prove.

You may control the courts, and even manage the affairs of the White House. You may succeed in having the laws of the land interpreted to suit yourselves, and you may find men selfish enough to enslave themselves to the dictates of your master, the pope, even to the dishonor of their country; but the history of all ages teaches us that any institution which has had recourse to such means has dug its own grave.

And, my dear Cardinal, how disastrous it is for any religious institution which claims divine origin and power to seek political influence to further its growth the history of your own Church will prove. It is very surprising to me to see how little Rome has learned from her own experience in the past, which has been repeating itself again and again, the only variations consisting in time and place and circumstance. It does not take a clever man to see this. There is not an instance in which we cannot trace the ups and downs of your Church to the same causes.

When Rome wishes to conquer a country she never goes first to the great and powerful. This is a fact to which little attention has been paid as yet.

Among the secret instructions given to the superiors of my Order (the Capuchin) was the explicit command: "Never go to found a convent where the authorities or the wealthy citizens ask for it, that you may not be under obligations to those in authority, or to the rich and powerful, as their power can only be temporary and you are liable to fall with them. Get hold first of the poor—the very poorest—ministering to them by works of charity. Then bring these charities before the eyes of the middle class, that they may see your good works. They are less engrossed in the affairs of this world than the rich and can better appreciate the good you are doing. When you have

them also on your side, then oblige the rich and mighty to recognize you as a power to be reckoned with, and which they may have cause to fear, and you have conquered them. For their own sake they will bow their heads before you, and then you can make your own terms. This rule will prove good for people of all times and all nations. Do not trust human innovators. Follow this rule and you will never regret it."

I recall that when I first read this I felt like going to the Vatican and showing Cardinal Rampolla how ignorant the hierarchy had been, by tracing all the misfortunes of the Church to the breaking of this rule, as I supposed they could be traced. I did not perceive at that time that it was not framed by the inspiration of God's Spirit, but by the spirit of egotism, and that, therefore, it carries its own inevitable punishment with it. So it is not the breaking of it which has caused the misfortunes of the Church. They are simply the consequences of obeying it implicitly.

When your Church sought to establish herself in this country her representatives never thought of telling the people of the United States that they were all heretics and therefore destitute of the grace of God and bound for perdition. On the contrary, they were full of flattery for this country and its institutions, and most thankful that its liberal laws, so different from the despotic laws of Europe (which, indeed, were originally framed by your Church,) allowed them to come to attend to the spiritual needs of the poor emigrants, thus enabling the latter to enjoy the opportunities offered in the new world without sacrificing their religion. Even in my own time I remember that priests, or monks, who were to come here on a visit, were instructed not to do anything to antagonize Protestants, but to take off their hats to them. Some of my readers may recall the fact that when the Order of the Paulist Fathers was founded here the Church did not actually repudiate them, but neither did she recognize them. Many bishops and other prelates, including yourself, Cardinal, were violently opposed to them, the founding of such a society in a Protestant land being considered a great imprudence, as manifesting a too aggressive spirit, where the Church's object was to conciliate until her power should be assured politically. Needless to say, as the Paulists' efforts were crowned with such

success, the Church has now given them her full approval, and the founder of the Order, who died in disgrace as a semi-heretic, is now in process of canonization; the man, who, in life, was called head-strong and imprudent is now said to have been inspired, and the Order, which at first was confined to the limits of New York, has now extended its field to the whole of the United States, its possessions and other lands.

But, to return to Rome's policy. Having laid her foundations, the Church set about swelling her numbers in this country, not so much by seeking to Romanize Protestants, as by encouraging the immigration of Romanists and keeping them under her control after they reached here. She therefore established emigration agencies in different parishes and monasteries in Europe for the purpose of assisting Catholics to come to the United States. So, while this country was boasting of the freedom and religious liberty she offered to all, and was welcoming the crowds of immigrants with open arms, Rome was working underground to use this very glorious liberty of ours for her own aggrandisement, with the ultimate object (now openly proclaimed) of enslaving America to the pope. In the emigrant agencies even young girls were taken away from their parents and sent over here, first, however, having to sign conditions, which they were obliged to fulfil for their pockets' as well as their souls' sake. All the emigrants were admonished that they should be very religious and pious, for two reasons; first, because in an eminently religious country, such as this, people would not be willing to trust any one who had not religious principles, and, second, because, being faithful to their Church, they might be the means of converting Protestants to Romanism by disarming their prejudices. In these secret agencies the Church assisted only those that would suit her purpose to come over as emigrants. All others were checked from attempting to emigrate independently of the agencies by being told that a word from the priest in disparagement of their conduct would close all doors against them.

But the astuteness of Rome is seen in that at the same time the secret orders for the establishment of these agencies in Ireland and all the Protestant, or *quasi* Protestant countries of Europe, were issued from the Vatican, an order was also issued to clerics in Spain and Spanish America, to oppose any emigration to the

United States, even obliging parents, under pain of mortal sin, not to allow their children to come here.

The reason for this is plain only to those who understand the different conditions in different countries. In Ireland, Germany, Holland, etc., the Catholics not only were in contact with Protestants, but in many cases hated them on account of political, as well as religious, differences. Catholics from these countries coming to the United States would only become stronger in their position, especially when the Church used every means to maintain her influence over them. In Spain and Spanish-American countries, on the contrary, the people had been kept in as great ignorance as possible as to Protestants and the freedom enjoyed in Protestant lands, and it was feared that emigrants from Spain and Spanish America would become so liberalized in the United States that they would grow away from the Church themselves, and would also be likely to take back "dangerous" ideas to their native lands.

Therefore the Church made no provision for Spanish-speaking people in the United States, all her efforts being confined to sending large numbers of emigrants from Spain to Central and South America, at the same time flooding these countries with Spanish monks and nuns. So the Spanish-speaking people who come to the United States come quite independently of the Church, and in spite of her. She has no hold upon them here. They come purely for business or educational purposes, being mostly "free-thinkers" with little or no religion.

When I first came to this country I asked several Spanish Protestants how they became converted, and they answered that as they had no Spanish Roman Catholic Church to go to they had drifted into some Spanish Protestant mission, and so received the truth of the Gospel. At that time I visited a Catholic church which was attended by some Spaniards I knew of. I found the priest to be an Italian, though he understood some Spanish. When I told him that I was a Spaniard and a Protestant he was amazed, and said that I surely could not be a good Spaniard and deny my religion. And he added, "*I am sure you did not consult your confessor, or you would not have come here.*"

Only lately, when a foolish Protestant, seeing the Spanish-speaking people like sheep without a shepherd, and thinking that it was on account of Rome's *poverty* she had not provided for

them, made your Church a handsome donation for the purpose, did she think it wise to build a Spanish church and get the king of Spain to present a beautiful and costly lamp for it.

Going back to our subject, Cardinal, your Church has always begun her work among the poor. Then bishops, as well as priests, have been consecrated and self-denying. If they had continued in that way there is no calculating the real power they would have acquired everywhere. But as this virtue, at least as far as the Church's policy is concerned, was not real, but only apparent, in order to cover her egotistic purposes, when she felt she had gained enough strength she directed her emissaries to the rich and those in authority. Those in office, as well as those seeking office, and all the rich and great of the land were made to feel that they depended upon the common people. They were made to see that a great number of these were swayed by the Church, and that to win their support the Church's favor must be won. So civil power, riches, and the Church finally conspired together against the common people to show them, as far as they dared, that they were no longer needed, but had become a social nonentity whose rights need no longer be considered. As patience has its limits, the common people could not stand such oppression forever, hence the state of unrest and rebellion which has been the consequence everywhere your Church has gained the upper hand.

The same thing will happen here. Conditions are beginning to change already, and the student of human nature sees many signs by which he can read the future.

The domestics and other lowly immigrants brought over here by the Church to be used as ladders for the hierarchy are beginning to see that, while they helped you to rise, they have been kept low. They see that you, the priests and prelates, are too much occupied with men high in politics, and with rich Protestants, to attend to their spiritual needs. Even the Church they cannot count as their own, as they cannot attend unless they pay ten cents, or unless a Protestant mistress pays for a pew for them.

One young woman of this class, in speaking to me the other day, said: "We used to be free to visit Cardinal Farley when he was our pastor, and even when he was bishop, but since he has been made cardinal we cannot see him any more. It seems as

if he were cardinal of the Protestants. Any Protestant lady who goes to see him in an automobile is received without question, but we poor Catholics are treated like dogs. The parish priest takes no notice of us when we are out of work, but as soon as we get a job he is sure to send around for his share the day we get our wages. What kind of a religion is that?" Another said: "You should do as I do; I never go to the cathedral, because they ask seventy-five cents, and if, after you get your seat, a wealthy lady comes in, and no other can be found for her, you have to give it up. I don't go to church either, because I don't want to be obliged to pay ten cents for the seat, and then, if I don't put ten or twenty cents in the collection, be called a heretic. If you go to their employment agencies you have to give half your wages to the parish priest, pay for the Mass of thanksgiving to St. Barbara or St. Anthony, who is supposed to have secured a position for you, and always be bothered by the 'sisters' for contributions. And then if you are sick you can never find a free bed in the hospital. So I have resolved to look for work for myself and to share the profits with my children, instead of with the priests."

In this way the Church is losing her hold over the working people.

Now as to business men. There are many that have come here without a penny. Your Church has helped them to start a store or a saloon. They have been so successful that to-day they are independent, but the Church continues to demand such a large share of their profits that they are beginning to rebel.

I saw two "sisters" the other day coming out of a saloon as angry as they could be with the saloon-keeper because, I suppose, he had not given them as much as they expected.

A sister once told a Protestant lady that the nuns are treated better by Protestants than by Catholics.

So you see your Church is losing ground. Since when? Since you got hold of the rich and powerful and tried to tread the common people under foot. Your Church can say to a political candidate to-day: "I control so many millions of votes, which will assure your election." And if he is fool enough he will put himself under your thumb. But you know, Cardinal, that strength does not reside in the man in office, it resides in the people, and the people will some day make you hurriedly

descend the ladder you have climbed with such care and pains.

The day that Protestants realize the fact that your Church has been actually colonizing this country with foreign Romanists, supplying each colony with its chaplain or parish priest, and that we need an anti-clerical party here, just as much as in Europe, your power will be vanquished, your own people will desert you.

I have at present under my direction two Italian ex-priests, who came over as chaplains for Italian colonies—one here in the East, and the other in Oklahoma. They have informed me of how well organized these colonies are, with the obvious purpose of preventing those who compose them from straying off to "other folds" than that of Rome.

The Protestants have done much for the foreign element, but have not met it in exactly the proper way. I am myself a foreigner, and know what I am talking about. An anti-clerical party would not only help to free politics of your baleful influence, but would also tend to purify some Protestant Churches of their clericalism. For it is another part of your policy to make yourselves less conspicuous by bringing some of the reformed Churches "up" to your level in ritualism and clericalism. To this end you work secretly among the clergy of the High Church, for instance, inciting them to "*appear what they are*" and take upon them all the outward pomp and circumstance required by the "priestly dignity." Those who are not aware of your purpose eagerly take your advice and ape your ways, not knowing that your purpose is not to give them the recognition they hope for from Rome, but to bring them to ridicule.

When Cardinal Vives, then Father Calasanz, was sent to England to confer with the High Church party with regard to effecting a union with the Roman Church he was received with open arms. They were honest and simple-minded people enough to subscribe to all his propositions made in the name of the pope, Leo XIII. He gathered evidence enough from their unguarded confessions to establish in his theology the "nullity of the Anglican Orders, as recognized by their most prominent men." In other words, he set a trap, and they fell into it. Some of the High churchmen began to establish Romish customs and ceremonies in their churches, in the confident hope that they were to receive

Rome's recognition. But their hopes fell flat when, instead of the expected welcome to the arms of Mother Church, they received notice that the Holy Father would receive into the ministry of the Church any unmarried man of good conduct who complied with the requisites of the Church; i. e., he must be under forty-five years of age and must pursue the course of study in Rome, after which he might be "ordained canonically"!

I remember how we used to laugh at the religion of those English "*clergymen*." We used even to compose verses about them.

The reason for this decision of Rome was that Father Calasanz reported that the services of the clergy of the Church of England were not necessary. That the people were coming into the Roman Church without them, and in spite of them, and that if, the Church recognized their orders as valid and received them, they would in the future maintain that their influence had brought the Church of England back to Rome, and thus they would be an annoyance to Rome. Therefore it would be far better to conquer without them.

This report was so secret that even some of the monks could not understand why, if the Church had always maintained that the Anglican Orders were valid but not canonical, now, when the Anglican Church was disposed to bring about a reconciliation, her orders should be declared to be not valid.

The same thing is happening here. Some of the High Church clergy are putting themselves in the most ridiculous position. They do not realize that if they were faithful to the principles of their Church they would command every man's respect, and would have a social status. By aspiring to be priests after the Roman fashion they lose their traditional position and force the Church of Rome to give her verdict upon them, which will surely be: "You are making fools and clowns of yourselves to no purpose."

This letter has reached its limits without having touched upon the popes. We shall have to let them wait till our next letter, in the hope that our readers, if not yourself, Cardinal, may take an interest in what has been said as to the way in which the political machine of your Church is directed.

MANUEL FERRANDO.

THE NEW ROMAN CATHOLIC BIBLE

BY THE REV. CHARLES C. COOK.

The pope has appointed a commission to revise the Vulgate, and, claiming to have no money for the purpose, has sent a representative to this country to secure the necessary funds.

So vast a sum is named as being required that some skeptics are mean enough to insinuate that it is but another scheme of graft. As we are in the dark here we shall make no comments. It is the plan of revision itself that interests us considerably, for it has long been our conviction that if anything in this world needs revision it is that same Roman Catholic Bible, for as it stands in its English version it certainly is a crude production, abounding in archaic, inaccurate renderings and clumsy expressions. But will they really revise and correct it? It will be intensely interesting to see the finished product. For instance, will they change the English word "penance" back again to "repentance," as called for by the original? There is a world of difference between the meaning of these two words. Will they substitute for the present word "priest" where it occurs in the New Testament the really scriptural "presbyter," or "elder"? Then what about the footnote to James 4: 14, 15, in the Douay Bible? The passage reads:

"14. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord:

"15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

To this clear statement Rome adds the following wonderful comment: "See here a plain warrant of scripture for the sacrament of extreme unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms." How is that? If our eyes do not utterly deceive us, and our understanding is not entirely gone astray, the anointing enjoined by James is definitely for the restoration of life and health; "the prayer of faith shall save the sick and the Lord shall raise him up"; but, lo! Rome, in her (what shall we call it?) wisdom, or stupidity, or reckless disregard, bases upon this passage her "sacrament" of extreme unction to the dying, and to them alone. What the scripture designs as an

ordinance for the recovery of the sick, Rome uses exclusively for those who cannot live.

What shall be thought of a church that is so hard pressed for scriptural warrant for her practises as to use the Word of God in the exact contrary to its plainest statement, and also what an example of how she ever substitutes death for life!

And yet Rome boasts of scholarship and learning! God save the mark!

We wonder that this preposterous perversion alone does not discredit her influence entirely, and lead priests and people alike, who are still half-way honest, to question all others of her interpretations. Do not the pope and the cardinals blush when they look upon that page of their Bible? And how do the professors in the seminaries get over it? Is there not occasionally a bright student who "wants to know" Was that footnote there in the days of Thomas Aquinas and other famous doctors? Are there no scholars in Rome to-day who will seek to quickly hide so ludicrous a blunder, which as long as it stands holds up the entire Church to ridicule?

And yet another question forces itself: WHY should Rome revise her Bible? She never seems to use it. She certainly has never been much concerned in its circulation, but on the contrary has opposed its reading and study by the people to the extent of using fire and sword to prevent it. We say this with full knowledge of the contents of the pastoral letter issued by the Third Plenary Council of Baltimore commending the (Douay) Bible, and counseling its use, but we also know that in the practical administration of Romanism the use of the Bible is discouraged. We know the Church's attitude toward the circulation of *its own Bible* in Italy. We have read George Borrow's "The Bible in Spain," and know that even at this late day in Latin America the Bible is a dead letter, for which reason we cannot see the object of the present proposed revision.

However, let us rejoice in the prospect, and hope and pray that the effort, whatever it is, will result in such discussion of the matter, and such publicity, as to revive interest in the Word of God, and so lead to a more general reading of it among Roman Catholics, for we are so truly persuaded of its power that we believe that even the Douay Bible, if read, will point the Way of Life to some humble soul, and therefore we say with all our heart, God speed the revision!

ROMANIADS

BY PROFESSOR W. RUSSELL COLLINS, D.D.

"And every man in reason grants,
 What always was confessed,
 As long as we are Protestants,
 We sternly must protest."

—George Herwegh.

"Pray for Our Holy Dead."—*The Catholic News*.

But if the dead are holy they need no prayers.

And if they need prayers, they are not holy.

And if they are not holy and are dead, their doom is sealed
 and prayers for them are useless.

And money paid for prayers and masses for the unholy dead
 is money wasted and lost.

And money taken for such prayers and masses is money stolen.

And Roman priests are stealing a great pile of such money
 every day, paid to them, both in behalf of the holy dead, who have
 no need, and of the unholy dead who are eternally lost and beyond
 the reach of all aid.

This astonishing petition sent me to my dictionary to ascer-
 tain whether I were indeed ignorant of the meaning of the word
 "holy."

And there I found—Century Dictionary—that "holy" means
 "consecrated; set apart for religious use; perfect in religious char-
 acter and the practise of devotion; saintly; righteous," etc.

The word is of old English and Saxon derivation, and origi-
 nally was used to describe, "health, safety, salvation, happiness,
 good-luck," etc.

Under this caption "The Catholic News" pleads: "The fol-
 lowing souls are commended to the charity of our benefactors,
 etc." Of course, the "charity" part goes to the priests who fat-
 ten thereupon. The "benefactors" are the poor dupes who
 pay the money and are defrauded. But the poor souls, whether
 holy or unholy, get nothing out of this merry system of holy
 graft.

Translated into plainer English, this pathetic appeal would
 read: "Pray for those who are righteous and perfect in religious
 character; who are saintly and in good health; who have salva-
 tion and are in safety and happiness."

Strange that Roman papers should have such stupid editors,

who cannot see the mutual contradiction and nullification in the terms they use, and who, by their stupidity advertise the hollowness and fraud of the system! But they use the language of the system—the language they are taught, and they do no thinking, for they are forbidden to think.

And because the people are forbidden to think they never awaken to a realization of the colossal fraud that is perpetrated upon them in prayers, bought or voluntary, for the dead, holy or unholy.

The people are drugged with stupidity while the hierarchy rifles their pockets.

"Father" Phelan Craves Longevity

The Reverend (?) "Father" Phelan, editor of the "Western Watchman," a notorious Roman newspaper of St. Louis, is obviously in dread of an untimely death.

On October 30th he declared, in his Editorial Notes: "We do not believe in euthanasia for bigotry. Let it take its time to die."

Time was when Phelan's Church took those whom it called "bigots" out into a public square, old men and matrons, young men and maidens, and made a merry bonfire of them to the delectation of the Phelans of the day. If Protestantism were built on Roman principles Phelan would have been a bonfire long years ago, and the aëration of his ashes would have been vastly more harmless in their pollution of the atmosphere than the aëration of his venomous cogitations.

And he may thank his mortal stars, even now, that Protestantism does not resort to euthanasia for bigots, for Phelan is one of the most notorious bigots of the Roman slavery.

And he wants to die slowly—to "take his time to die." Kyrie eleison. iii. !!

Phelan is the traitor, who in George Washington's day would have been hung, who said, "To hell with the Government of the United States!"

And he has said many other pretty things about us, who decline to be bossed by him and by his big foreign boss at the Vatican.

Yes, Phelan is the bigot who also said, "What hypocrites those Protestants are! Rowdies they always were."—Western Watchman, January 25, 1913, quoted by Crowley.

Phelan is a nice, refined, clean, cultured gentleman!

But if all that our good friend Crowley says about him be true, and if the charges brought against him in the St. Louis "Globe-Democrat" of August 20, 1892 (quoted by Crowley) be true, and which Phelan has never denied, for the proofs were abundant, then poor Phelan is sadly in need of prayers for the unholy living.

For of him it is related that he trod "the primrose path of dalliance"; and that he carries "a cartilaginous temperance lecture" upon his face, "which he who runs may read," and which is valued at a capacity of "an hundred candle-power greater than that given by Shakespeare to Bardolph."

"It was a friar of orders free,
A friar of Rubygill;
At the greenwood tree a vow made he,
But he kept it very ill;
A vow made he of chastity,
But he kept it very ill.
He kept it, perchance, in the conscious shade
Of the bounds of the forest wherein it was made;
But he roamed where he listed, as free as the wind,
And he left his good vow in the forest behind,
For its woods out of sight were his vow out of mind,
With the friar of Rubygill.

"In lonely hut himself he shut,
The friar of Rubygill;
Where the ghostly elf absolved himself
To follow his own good will;
And he had no lack of canary sack
To keep his conscience still.
And a damsel well knew, when at lonely midnight
It gleamed on the waters, his signal-lamp light;
Over! over! she warbled with nightingale throat,
And the friar sprang forth at the magical note,
And she crossed the dark stream in his trim ferry-boat,
With the friar of Rubygill."

But in Phelan's case, according to Crowley's quotation of the "Globe-Democrat," one of the damsels was of another mind, and had the reverend gentleman marched to the police station.

The friar sprang forth,
But he struck the wrong note,
For she wouldn't cross—
Not in his ferry-boat.

To station he went,
With policeman's strong aid,
To keep a forced Lent,
And the vow he had made.

And unless he mends his manners very soon, for he is getting to be an old man, Phelan will shortly be longing, in company with Dives, for prayers for the unholy dead, and wishing, hopelessly, that such prayers were not all fraudulent and that at least one little one might become efficacious.

Bishop Ferrando, in his editorial in this number, has something to say about the Roman doctrine of Intention. No use! The doctrine is no good. It won't work. Why, if I should have the best intention in the world to make a saint, or an angel, or a patriotic American citizen out of Phelan, or of Phelan stuff, it wouldn't work a minute. *It can't be done.* The pope couldn't do it. Better abolish the doctrine or quit making Phelans.

I would not waste so much valuable space on Phelan were it not that he is one of the most useful of the slaves of the Italian gentleman, the prisoner at the Vatican, and that he and his paper constitute a right-hand bower to the pope, in America.

I beg pardon for mentioning him.

A Blasphemous Prayer

A PRAYER FOR THE CONVERSION OF AMERICA.

O most loving Lord Jesus, who, hanging on the Cross, didst commend us all, in the person of Thy Disciple John, to Thy most sweet Mother, that we may find in her our refuge, our solace and our hope; and who hast appointed her under the title of Her Immaculate Conception to be America's special patron; look graciously upon our beloved country, and upon those who are bereaved of so powerful a patronage; that acknowledging the dignity of this Holy Virgin, they may honor and venerate her with all affection of devotion, and own her their Queen and Mother. May her sweet name be lisped by little ones, and linger on the lips of the aged and the dying; may it be invoked by the afflicted, and hymned by the joyful; that this Star of the Sea being their protector and their guide, all may come to the harbor of eternal salvation. Who livest and reignest, world without end. Amen," etc., etc., etc.

Approved
Nov. 3, 1908.

J. CARD. GIBBONS,
Archbishop of Baltimore.

This prayer is a blasphemous lie. In the Roman Catholic New Testament, Rheims version, we read, in St. John 19: 26, 27, "When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy Son. After that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own."

Not one word was said about the rest of us. And it is not said that from that hour she took the disciple under her protection. But it is said that he took her under his.

Jesus no longer addressed her as "mother," but as "woman," beholding in her a poor, weak, helpless woman, now advanced in years, whom He loved, and whom He therefore committed to the care of His beloved disciple for the remainder of her days.

Will Cardinal Gibbons dare to explain to us when and where and how Jesus appointed His mother, after the flesh, to be "America's special patron" under the title of Her Immaculate Conception"? Will Cardinal Gibbons dare to tell his God, some day, why he has broken the First Commandment, and has created for himself another god—a woman-god—and has fallen down and worshiped her and has taught men to do so? I he not indeed a blasphemer?

Apart from dishonoring God, the Cardinal, to the horror of Protestants, has dishonored the blessed woman, whom God honored by choosing her to give birth to the Saviour of mankind. The Cardinal has dishonored her by putting her in the class with Mrs. Eddy and with the goddesses of heathenism.

The Badge Did It!

"I had both my feet injured by a falling wall. I pinned on a Sacred Heart Badge, and now, thank God! I am walking again."—Thanksgiving in "The Messenger of the Sacred Heart," September, 1913.

But Mrs. Eddy's apostasy would have done better. It would have said the feet were not injured; that there is no such thing as injury. And so the price of the badge would have been saved. The priest would have been poorer, but the injured would have been richer.

Fasting and Smoking

In the same magazine, in the Question Box, we find the following:

"Does smoking break the fast prescribed before holy communion?"

Ans.: "No."

It is a sin to eat, but not to smoke, and, of course, not to drink. Mark you well, good Roman friend, a glass of good whisky and a fine, fat cigar lighten the burden of thy Lent. But shun, as you

would poison, bread and butter and beefsteak, and such-like things, yet—

"To show a heart grief-rent;
To starve thy sin,
Not bin,—
And that's to keep thy Lent."

Romaniada.

This is a good word. Let's put it into the dictionary. Etymology; suffix, ads; a popular abbreviation of advertisements; connective, i: meaning, advertisements of Roman fraud and folly.

CASE AGAINST WATSON THROWN OUT BY COURT

Augusta, Ga., Oct. 21.—Holding that the indictment charging Thomas E. Watson, editor, author and once Presidential candidate of the Populist Party, with sending obscene matter through the mails, was illegal, Judge Rufus E. Foster, of the United States District Court, ordered the case thrown out of court to-day.

In sustaining the motion of the defense to quash the indictment, Judge Foster brought the trial to an abrupt and unexpected close. A large audience attended to-day's session, and when the judge announced his ruling the spectators broke into cheering. Judge Foster ignored this demonstration, which quickly subsided.

It was solely upon the contention raised by Watson himself that the court ordered the case dismissed. Extended argument on the motion had been made by S. G. McLendon, of defendant's counsel, when the defendant asked permission to present "other phases of the matter."

Watson addressed the court briefly, laying stress upon his claim that the indictment should not select certain passages of the article written by him, but should include the entire matter. He said that unless this were true it would be possible to indict persons for mailing copies of the Bible or the criminal code of Georgia.

Argument against the motion by District Attorney Akerman

was brief and limited to an outline of the Government's position that the indictment need merely indicate the alleged obscene passages and not the entire article. In announcing his decision, Judge Foster said:

"It appears in this indictment, in all three counts, that the publication alleged to have been sent through the mails in violation of the law is an extract from a complete article. It is clearly my opinion that the Government is required to plead the entire article. The article is obscene as a whole, or is not obscene, and we cannot take out a few paragraphs here and there and charge them as obscene and make them the basis of an indictment. It may be that a paragraph here and there is sufficient to impress the whole publication with obscenity, but the defendant is entitled to be charged with sending the complete article.

"The publication is an entire thing. It is not a part or extract. We would be able to indict a sender of the Bible on this theory. We might take the episode of Potiphar's wife, or the relations of Onan to his brother's widow, or something of that sort, and indict just as well.

"I am not pretending to rule on any other feature of this indictment. The question of whether it is obscene if set out in a dead language is not passed upon. On this view I will sustain the motion to quash. It is possible for the Government to reindict and make these entire articles part of the indictment."

What course the United States District Attorney will pursue still is in doubt.—New York Tribune, October 22, 1913.

Loyal American citizens will rejoice in the decision rendered in the Watson case as reported in the above press note. Mr. Watson had published an article, in his magazine, exposing Roman corruption, in which he quoted in Latin, passages from Roman Catholic theological works of instruction. These passages are confessedly so obscene and vile that he would not print them in English. Roman influence sought to rid Rome of a potent enemy by attempting to suppress his magazine. In order to do this he was charged with sending obscene matter through the mails. The charge proved a boomerang, for it was an accusation against Rome herself, of publishing and teaching obscene theology. In this case Rome meets inglorious defeat, and the freedom of the American press is sustained. W. R. C.

REFORMING THE ROMAN CATHOLIC CHURCH

One who visits Rome cannot help being impressed by the apparent indifference of the people toward the Roman Catholic Church. There are immense structures, temples, and churches adorned with all the richness of fifteen hundred years through absolute control of the hearts and lives of the people of Italy, but the people of to-day pass them by as belonging to an age from which they seemed to be trying to escape. The popes molded the lives of the people during the long years of their temporal and spiritual reign into what might be expected to be the finished product of Romanism. But it was of such a character that the modern man finds little in it to meet his need. The long years of cruelty and oppression, of the Inquisition and the dungeon, the suppression of learning until there were barely five per cent. of the people who could read when the Italians threw off the yoke of the pope, the corruption and the immorality of the priesthood; these and many other things weakened the hold the Church had on the people, until to-day it is said that of the 40,000,000 people in Italy 25,000,000 never go inside the church. The condition is so appalling that sincere and earnest men, both priest and laymen, are lending themselves to vigorous efforts to overcome the prejudice of the people and win them back to the Church, and to Christ.

"A number of priests formed in a group," says Dr. Loepert, in his book on Modernism and the Vatican, "wrote a letter to Pope Pius X., entitled 'Quel Che Vogliamo' (What We Want): 'The old cathedrals, which the piety of free believing peoples of the Middle Ages raised to the Virgin and to patron saints, are utterly deserted; respect and veneration for all that has been held most sacred has vanished. And not only that, but the Church is considered an obstacle to the happiness of the nations; the priest is insulted in public as a common, ignorant parasite. Few have remained faithful to their religious traditions, and even this minority shows symptoms of decay and lifelessness. For these few, religion, with its cold observance of formulas and traditional precepts, is no longer a directing force in their life; church-going men are a small number; church-going women are slowly becoming rarer, and the young are

growing up more than ever refractory to all religious education."

"On the 27th day of April, 1912, a society was formed called 'The Pious of St. Gerome for the Spreading of the Holy Gospels.' It has been their effort to place the conscience of the people into immediate contact with the Christ of the Gospels, so that the spiritualizing of worship and the restoration of dogmatic formula can follow. To accomplish this end they immediately prepared and widely distributed a new translation of the Four Gospels and the Acts of the Apostles. It seemed as though the society could not have begun its work under better auspices. Over two hundred bishops signified their approval of the work of the society. The pope granted an indulgence of 300 days to the faithful who would read the Gospels at least for a quarter of an hour each day. In five years the society had printed on the Vatican printing presses and circulated more than one million copies among the people. But the little volume, with its index of pages from the Old Testament quoted in the New, its concordance, its underlined verses, its illustrations, its cheap price, savored too much of Protestantism, and the lofty ecclesiastics condemned it as a new kind of dangerous propaganda."

"Meanwhile the Italian priests are frankly rebellious, and claim that in the existing situation rebellion is a sacred right. Altogether we are here presented with a picture of a vessel where the crew, in increasing numbers, are in a state of mutiny. For the most part they do not intend to leave the ship, but to capture it. They believe that they can, but in the meantime the captain is engaged in taking measures of his own to throw them overboard. Reform must come from the direction of the young priesthood—men who live in contact not only with ideas but with facts. Between these men and the Vatican, however, lies a deep abyss. The words coming from the Vatican to the young clergy are for them no longer words of authority and power."

"They are grieved to see the formalism, the paganism, the superstition into which the Roman Church has fallen."

"Recently at an anniversary of the fall of the papal temporal power the mayor of Rome made a speech lauding civil and religious liberty. The pope replied. The incident created great and general interest. The mayor afterward received many letters commending him for his speech on behalf of civil and religi-

ous liberty. One of the messages was published throughout Italy, and aroused much enthusiasm. It was from a large group of priests, and contained the following: 'On the 20th September you knew how to find in the tradition of the Eternal City the human and universal words of liberty, and the right to live, which the Vatican no longer knows how to herald, and you spoke to Italy and to the world in a Roman way. The Vatican has uplifted its voice in the name of the Church against your assertions; but the Vatican, inasmuch as it has always hindered the progress of Christianity, has no right to speak in the name of the Church.'"

Such a spirit of opposition to the authorized head of Romanism cannot help but breed rebellion in the Church. Opposition to the errors and superstitions; to the corruptions and secularisms; to the substitution of other teachings in place of the Gospel of Christ, must be expected from an enlightened priesthood, but to stop short of a positive declaration for the Gospel, and salvation by faith, will result in failure. The human heart cannot be satisfied with negations. Protestants generally are watching with keen interest the struggles that are going on within the Church of Rome. By the time the pruning of the objectionable features from the old Church is finished Romanism will hardly be recognizable. The hierarchy must eliminate the objectionable teachings and customs introduced during the Middle Ages or the battle Romanism is fighting will be a losing one. Indeed the situation is now critical. When we read that the bishops of France estimate that barely five million people remain faithful to the Roman Church in that country; that priests and nuns are being driven out of France, Portugal and Spain, the situation is indeed alarming. The sad part of it is that the multitudes that are breaking away from Rome in all purely Roman Catholic countries are going into skepticism. But skepticism does not satisfy a race of people for long. Ultimately they will either go back to a reformed Romanism or embrace Protestantism. Inasmuch, however, as Protestantism stands for all the things for which the reformers within the Roman Church are to-day contending, and more, the next natural step will be to go over to Protestantism. . . . In the meantime may we not devoutly hope that the ancient Holy Roman Catholic Church may be transformed. What we contend for is the building of the Kingdom of Christ

in this world, that men may have righteousness and become righteous; that they may love one another and help each other, that they may love God with all their soul, mind, heart and strength, and their neighbors as themselves; that they may tie to Christ above all other; that He may drive out sin in order that truth may prevail and that men everywhere may be free and enjoy the blessings of freedom. We believe these things can come, and are coming to humanity through the agency of Protestantism and the open Bible more than through all other agencies combined. But a transformed Romanism can and will contribute mightily to the end sought. Neither Protestantism nor Romanism can claim the right to humanity's endorsement unless it is carrying out the purposes of Jesus Christ.—Philippine Observer.

THE POPE'S REVOLTING ARMY

BY THE REV. CHARLES C. COOK.

One of the leading Roman Catholic papers, in commenting on the revolt of the pope's Swiss Guards, dismisses the matter rather lightly by intimating that all the trouble was due to the tipping of the soldiers. They wanted more wine than was thought to be good for them, and the fear was expressed that with a larger allowance of the intoxicating beverage they would not be able to recognize even a cardinal if he passed by.

To us there seems to be something wrong here, no matter how we look at it.

To begin with, why should or would the pope have an "army"? He is perfectly safe in his great strong palace and behind his high walls. Surely the king will not assault him, nor the city authorities trouble him. Or is he afraid of the populace—the dear people over whom he is papa, and over whom he and his predecessors have held spiritual sway for so long? How can this be? So benevolent and holy a rule and ruler must surely secure only appreciation and reverence!

Why should the people feel resentful and wish or attempt to harm him? But perhaps this is a case where distance lends enchantment to the view, and the pope is more highly venerated by his followers in other lands than by those under the shadow of his palace. Alas! this seems to be the fact, judging from the

many tokens of disregard that are brought to our notice. But for all his unpopularity at home we cannot believe that a guard is needed for his protection, so long as he remains within the confines of his chosen residence and behaves himself, keeping "hands off" secular and governmental affairs.

Another thing, is it possible that the holy father, God's so-called vice-gerent on earth, has so little influence over his own eighty selected soldiers that he cannot win their loyalty and keep them from tipping? How is this? If he cannot win *their* support and induce them to live an ordinarily decent life, whom can he win? Talk about home missions! The pope is credited with such tremendous power and influence that it seems impossible to believe that he cannot persuade eighty soldiers, or at least a portion of them, to live a sober life. It is not expected that he be the instrument of their regeneration, for Rome evidently knows nothing about the new birth and the power of the indwelling Holy Spirit to give victory over sin. (If she did she would not be Rome. We would rather trust such a job to Billy Sunday or The Salvation Army.) But cannot the pope at least get his soldiers to sign the pledge and encourage them in their abstinence?

There's something wrong somewhere, that's certain. In the meantime, let us rejoice that the pope's "army" is now composed of only eighty men, and if he wishes them, in their pretty uniforms, to adorn the precincts of the Vatican, to shoulder guns, present arms, march and counter march, and occasionally scramble over the roofs as if to repel a foe, why let the old gentleman be humored.

Also in the meantime let us smile over the several funny aspects of this situation, among them being the joke of how, with all the papal censorship, and the recognized deference of the secular press to things Roman, there slips through, now and again, an item like this. Let us laugh!

Does your pastor take "The Converted Catholic"? Every minister should have it. If your pastor does not receive it, subscribe for it now, in his name, for next year, and give it to him as a Christmas gift. It is sent to ministers and missionaries for one dollar a year, the regular price being one dollar and fifty cents. New subscribers for 1914 will receive our December number free of cost.

A ROMAN INSULT

Pittsburg, Pa., Sept. 25th.

To the Editor:

Wilful irreverence for the Constitution, to trample upon or insult the flag, or to cast aspersions upon our system of free public schools, are offenses which should be denounced by every American who possesses a spark of genuine patriotism. Our enlightened laws, "Old Glory" and an unrivaled school system, comprise a trinity upon which rests the very foundation of our institutions. Yet, here in Pittsburg, in this progressive age, we find our schools attacked in a journal controlled by influences always opposed to broad and liberal education, heretofore carrying on its propaganda in the dark, but in this instance audaciously declaring itself in a manner that he who runs may read. Here is the paragraph referred to, taken from the Pittsburg "Observer," an ultra partisan Catholic publication:

"All this talk of eugenics is only one of the many indications of the deep-rooted materialism of the age. It is the direct result of a godless system of education. Without God there is no modesty. Hence the Catholic schools are the only real bulwark of the nation."

In my judgment this attack upon the American school system is a dastardly outrage, if not the statement of a traitor. I am not prepared to believe the Roman Catholic Church will endorse the Jesuitical methods of this fanatical editor; but if his views are those of the Roman hierarchy it is high time the people knew that fact. Nobody cares a rap for the private opinions of the man who wrote the item, but when he or anybody else openly assaults our schools he is treading upon dangerous ground. This is not Rome, where priestcraft holds sway. It is free and independent America, where papal authority can never exist, only as far as the affairs of that Church are concerned. The myriads of priests and friars, who neither toil nor spin but live on the people and perform fetish, and interpret the will of the gods, cannot assail with impunity the very system that prevents similar conditions in this country, and it is time they were given to understand that fact.

QUANTEM LIBET.

CHRIST'S MISSION

Occasionally correspondents ask us to tell them, in our pages, more about Christ's Mission. When it is realized that this magazine, which is the official organ of Christ's Mission, goes to thousands, all over the world, each month, while the chapel at Christ's Mission can accommodate a comparatively small number, it is not surprising that we prefer to devote as much of our space as possible to such matters as give instruction to the thousands to aid them in the spreading of the Truth they love. Our congregation is scattered all over the world, and only a very small part of it, though a very loyal and noble part of it, assembles in Christ's Mission. The readers of THE CONVERTED CATHOLIC, save the few, if there be such, who are enemies, and who read to criticize, are all members of Christ's Mission. Please do not forget Christ's Mission is located in no one spot. It has a headquarters in New York. But Christ's Mission is wherever THE CONVERTED CATHOLIC is read, and wherever our friends and co-laborers are found. When you ask what Christ's Mission is doing, please bear in mind that a part of the answer is found in what you are doing, through the help our magazine gives you, for the cause that Christ's Mission represents, by your zeal in preaching, teaching and by your contributions to the support of the great work.

The Sunday services constitute only a small part of our work. Here a band of faithful workers assemble each week. Sometimes Romanists are among them and reveal themselves, and we are permitted to talk with them. Sometimes we can only suspect their presence, in strange faces, when they do not wish to reveal themselves. Bishop Ferrando and the Rev. Dr. Collins conduct the services. Bishop Ferrando usually preaches. Sometimes Dr. Collins preaches, and he usually follows Bishop Ferrando in a short address; and occasionally we have an invited preacher.

On one of the Sundays of the past month Bishop Rudolph, the president of our Board of Trustees, made an address, following Bishop Ferrando.

On a recent Sunday Miss Caroline M. Holmes, head of the Jebail Mission in Syria, made a brief address and presented "Brother" John Hadj, the ex-Maronite monk, whom we brought from Syria

last Summer, and whom we are educating for the Christian ministry. Brother John, by the way, is learning English more rapidly than any foreigner we have yet known.

On another Sunday afternoon the Rev. Mr. Mochino, an Italian ex-priest, who is studying for the Protestant ministry, gave a most interesting testimony.

Every Sunday testimonies are heard from those who, by the grace of God, have found their way out of the darkness of Romanism into the glorious light of the Gospel.

On Sunday, November 23d, the Rev. Charles C. Cook will preach at the service at 3.30 p. m.

We hope to announce other visiting preachers in the near future.

Under the direction of the Rev. Charles C. Cook a number of interdenominational meetings for Bible study have been held at Christ's Mission.

The latest of these meetings was held on Monday night, October 27th, when Mr. F. C. Jennings gave a most able and instructive address on "The Signs of the Times."

These meetings attract a large number of Christian workers, and the chapel is well filled with their attendance. Similar meetings will be held hereafter on the last Monday night of each month.

The next meeting, on Monday night, November 24th, will be addressed by the Rev. Thomas M. Chalmers, who will speak on "Foul Weather, or the Outlook from Prophecy."

The Home and Foreign Missions Aid Society, of which we wrote last Summer, organized as an auxiliary to Christ's Mission, has completed its organization with the following permanent officers: Bishop Manuel Ferrando, D.D., president; Miss J. E. Taylor, 135 West 58th Street, N. Y., secretary; Mrs. Ferrier J. Martin, 52 East 69th Street, N. Y., treasurer; Mrs. Manuel Ferrando, secretary for Spanish work; Miss Caroline M. Holmes, secretary for foreign work. This society has already begun a vigorous work, and we may expect to hear much of them later on.

The present management of Christ's Mission has been greatly burdened with a heavy mortgage of \$15,000, which was placed upon the property when it was purchased several years ago. The mortgagee, who is going abroad, wishes to change investments

for others more convenient, and has asked us to pay the mortgage, with interest then due for six months, on January 1, 1914—a total of \$15,375.

It would be a great blessing to this work if some of our wealthy friends would make up this amount and enable us to clear off the mortgage, instead of seeking a new mortgage and continuing the burden. Relief from this mortgage would save us an expense of \$750 a year and enable us to do a greater work.

The Y. W. C. A. and the Y. M. C. A., in New York, are engaged in an effort to raise four millions of dollars within ten days, and are promised success.

Why cannot the friends of Christ's Mission raise \$15,000 within a few days for this vastly important work. Let's try. Send your contributions at once.

And please do not forget our current expenses. They are very heavy, and we have no fixed or pledged income to meet them save the subscription price of the magazine, which many forget to pay until long past due. We depend entirely upon voluntary contributions and upon the mercy and generosity of our friends. We are now aiding a greater number of ex-priests than the Mission ever before cared for at one time, and have been doing so for many months. And there are others appealing to us and waiting on us. The maintenance of the Mission house and of the office, under the most economical management, is necessarily expensive. We give away a large number of THE CONVERTED CATHOLIC for missionary purposes. And it costs a great deal to run this little magazine. The month of December and the first of the year bring many bills. The Lord takes care of His work, and we are content with His providence. But our duty to Him commands us to make the needs of His work known to His servants. Send us your gifts, dear friends. There are many who would rejoice if this work should fail and go out of existence. But it is the Lord's work and He will protect it from its enemies and strengthen and bless its friends and supporters.

Also please pay your subscriptions promptly. The month of December should bring many renewals. Look at the date on your address wrapper and see whether your subscription is now due.

W. R. C.

BOOK TALK

Our book sales have multiplied greatly within the past year. We do not keep a book store, and we keep few books in stock, save samples. But we do a considerable mail order business through our office. It is a part of our missionary work to give information, to our readers, of good books, and to procure them for them. We are not paid for advertising these books, and whatever small commission comes to us helps to meet this expense. We will procure for our readers any book they desire if we can find it, if it be a book within the realm of our missionary work. Christ's Mission should be, and aims to be, a headquarters for anti-Roman literature. Some of our friends could engage in no better missionary work than to capitalize this department of our Mission and enable us to open a well-stocked book store and reading-room.

Paul Errington and the Scarlet Prince

We are possessed of the entire stock of this interesting anti-Roman novel, by the late Professor John McDowell Leavitt, D.D., LL.D. The stock is small, and in order to dispose of it we offer the book now for fifty cents. It has sold for many years for seventy-five cents.

The following new books have recently come to our book-table:

The Pope, Chief of White Slavers, High Priest of Intrigue

This is the title of the Rev. "Father" Jeremiah J. Crowley's new book, just published. It is a book of 446 pages, silk bound, corresponding in size and appearance to Mr. Crowley's other now famous book, "Romanism a Menace to the Nation." The price of the new book is \$1.50, and can be ordered by mail from THE CONVERTED CATHOLIC. "Romanism," etc., also sells for \$1.50, reduced from \$2.20, and if you have not read it you had better order both books together for \$3. These books are the latest exposure of the evil character of Romanism in America, and they should contribute materially to the awakening of Americans to a defense against Roman aggression and corruption. The new book treats of Mr. Crowley's post-office experience, in which he was insulted and outraged without redress from public officials; letters to Presidents Taft and Wilson and

other officials; letters to Pope Pius X., showing Roman degradation and corruption everywhere; the full story of the attempt to murder Mr. Crowley at Oelwein, and other interesting matter. There are twenty illustrations, including photographic prints of documents in proof of charges made. Mr. Crowley offers to give ten thousand dollars to any person who will disprove the charges made in either of his two books. But no one comes forward to accept this challenge nor to take his money. The first book was in such great demand that the supply was exhausted long before all orders could be filled, and we had to keep many of our friends waiting a long while until a new edition was ready. To avoid a like experience with the new book those who want it had better send us their orders at once.

Luther's Correspondence. Vol. 1

By Preserved Smith, Ph.D., Fellow of Amherst College.

Price, \$3.50.

This is a most valuable and scholarly work of 583 pages, well bound in cloth and handsomely printed, and well indexed. The editor and translator presents not only the correspondence of Luther, but, as he says, "the most important letters relating to him by his contemporaries, including Popes Leo X. and Adrian VI., the Emperors Maximilian, and Charles V., and many of the princes, spiritual and temporal, of Germany, Erasmus, Hutton, Dürer, Capito, Bucer, Ecolampadius, Zwingli, Melancthon, Alexander and Eck." The work is an authentic history of the Reformation in the correspondence of its participants and opponents. It should certainly be in the library of every clergyman and scholar. And it will prove to be a work of great interest to the lay reader. Vols. 2 and 3 are in preparation.

The Knight in Grey

By Marie E. Richards. Price, \$1.25; cloth bound, 359 pages.

This is a historical novel, "dedicated to the young people of the Reformation," written, as says the author, "primarily to interest the young people of the Lutheran Church in its history." It is a story of the German Reformation and the times of Luther, opening in the year 1521. Our young people are not likely to read the more scholarly works of history and of doctrinal and political controversy. But they welcome the same history and

doctrinal instruction when it comes to them in interesting story form. "Mrs. Richards has carefully studied the history of this period in its details. She has had access to many valuable historical German documents and has become familiar with the localities through travel and study on the ground. The action is rapid and dramatic, and the life of the time has been truly represented in the story as it proceeds. It revolves about the Diet of Worms, and the stay of Luther in Wartburg Castle, where many of the incidents narrated took place."

The Struggle for Christian Truth in Italy

By Giovanni Luzzi, D.D. Price, \$1.50; cloth bound, 338 pages.

The chapter on Modernism in this able work is the clearest presentation I have ever read. This book should be in the possession of all our readers. The publisher's description is ample:

"To read this scholarly work of Giovanni Luzzi is to experience the same fascination that has made friends for the author all along the line of his lecture tour of the United States. Dr. Luzzi is professor in the Waldensian Theological Seminary, Florence, and there is an intellectual, courageous honesty about his utterances that compels attention. The lectures delivered originally at Princeton, which were added to and subsequently delivered in many American cities, are the basis of this volume. Coming as a deep inspiration from the Old World to the New, the work traces the history of Christianity in Italy from its dawn in Rome, through the Protestant development, giving a concise history of the Bible in Italy, the founding of the Waldensian Mission among the Alps, the religious revival of 1800, the exile period, up to the present movement, termed 'Modernism,' an attempt to bring the Roman Catholic Church back to Christ."

Arlen's Chart of Irish History

Compiled by Charles R. Arlen, F.R.G.S. Price, \$3; offered at a special subscription price of \$2.

This is a bookfold chart, on strong canvas back, with board covers. Brass eyelets are provided that it may be hung as a map upon the wall. Or it may be kept folded as a book in the library. It covers 3,600 years of Irish history and includes 3,200 references in the index to names, places and events. It tells of Irish

kings centuries before Rome was founded, and 2,500 years before the first king of England ruled.

The Roman Catholic Hierarchy

The Deadliest Menace to American Liberties and Christian Civilization. By Thomas E. Watson. Second edition.

Price, \$1; flexible linen covers, 222 pages.

Watson is a vigorous and spicy writer. His books never fail to command interest. The Romanists of the hierarchy hate him, because they can't meet his challenges. The title is sufficiently descriptive of the exposures to be found in the book.

A Brief Survey of Pagan Civilization,

or Watson's Reply to Windle, showing how Roman Catholicism degraded mankind, and brought on the dark ages.

By Thomas E. Watson. Price, 50 cents; paper bound, 104 pages.

There are Protestants who will disagree entirely with Mr. Watson in the views he holds upon the questions of negro suffrage and the status of the negro, and upon foreign missions, and in some of his general political views. But when he speaks upon Romanism he finds hearty endorsement, for he is fortified in the facts of history.

The Old Cevenol

By Rabant Saint-Etienne. Translated from the French by Alfred E. Seddon. Board covers. Price, 75 cents.

"The plot of this absorbing story is laid in the times of Louis XIV., when the extravagance and splendor of the French Court was astonishing all Europe. It is a stirring tale of Protestant suffering incident to the revocation of the Edict of Nantes."

How I Became a Non-Catholic

By John Hunkey. Cloth bound, 334 pages. Price, \$1.

"This book is a brilliant refutation of the sophistries underlying Catholic theology. Though eminently just and conservative in its statement of the Roman Catholic view on many points where they are at variance with non-Catholics, the book is a complete expose of the pitiful ignorance and superstition of an enslaved people."

W. R. C.

CHRIST'S MISSION CONTRIBUTIONS

The following contributions were received for the work of Christ's Mission from October 7, 1913, to and including November 10, 1913. Kindly inform us if any names are omitted that should be included in this list:

J. H. S. (Mrs.), \$1; E. A. W., \$1; J. C. B. (Mrs.), \$2; E. S. W., \$2; H. E. S., \$25; J. D. M., \$1.50; J. G., \$1.50; J. C. W., \$100; E. S. E. C., \$3.50; S. E. L. (Mrs.), \$12.50; S. C. P. (Mrs.), \$3.55.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE

Specially designed for the instruction of Protestants regarding Romanism and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

BISHOP MANUEL FERRANDO, D.D., PUBLISHER.

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To ministers and missionaries, One Dollar per year.

Ten copies to one address, One Dollar and Twenty-five Cents per year.

Single copies, Fifteen Cents each.

Sample copies in quantities of twenty or more will be sold to one person at ten cents each and mailed free to addresses sent to the publisher.

Make all checks, drafts and money orders payable to the Treasurer of Christ's Mission, Box 8, Great Neck, L. I., New York.

Address all correspondence to the Director of Christ's Mission, 331 W. 57th Street, New York.

The date on the address label, on the wrapper, indicates when the subscription expires. It is a bill when the subscription price is past due, and a receipt after payment is made and the date is changed. Therefore no other acknowledgment will be made of the payment of subscriptions in renewal. Acknowledgment by letter is laborious, expensive and consumes much time and is unnecessary.

Entered at the Post Office, New York, as second-class matter.
